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For earlier bibliography on Women and Medicine, see *Medieval Feminist Forum* (formerly, *Medieval Feminist Newsletter*) no. 10 (Fall 1990), pp. 23-24; no. 11 (Spring 1991), pp. 25-26; no. 13 (Spring 1992), pp. 32-34; no. 15 (Spring 1993), pp. 42-43; no. 19 (Spring 1995), pp. 39-42; no. 21 (Spring 1996), pp. 39-41; no. 26 (Fall 1998), pp. 8-11; no. 30 (Fall 2000), pp. 44-49; and no. 31 (Fall 2001), pp. 50-53.

Agrimi, Jole. "Autorità di una autrice e delegittimazione del suo sapere: Trotula," in Silvana Borutti, ed., *Scrittura e memoria della filosofia: Studi offerti a Fulvio Papi per il suo settantesimo compleanno* (Milan: Mimesis, 2000), pp. 147-56. Summarizing the findings of Benton and Green that have revised our understandings of the female healer Trota (or Trocta) and the composite work, the *Trotula*, Agrimi raises questions about the significance of these findings for a feminist history of women's healthcare and medical practice. (Note: This paper was presented at a conference in 1997 and was not, apparently, revised in light of more recent studies published prior to Agrimi's death in 1999.)

Aubaille-Sallenave, Françoise. "Les nourritures de l'accouchée dans le monde arabo-musulman méditerranéen," *Médiévales: Langue, Textes, Histoire* 33 (1997), 103-124. Surveys evidence for the special diet of women just before and during birth, and during the forty-day lying-in period after birth. Troubling is the fact that the author relies primarily on modern anthropological accounts of food practices, without problematizing how these may have been different in the past.

Barratt, Alexandra, ed. *The Knowing of Woman's Kind in Childing: A Middle English Version of Material Derived from the 'Trotula' and Other Sources*, *Medieval Women: Texts and Contexts*, 4 (Turnhout: Brepols, 2001). This very welcome critical edition of the earliest English translation of one of the so-called *Trotula* texts presents, in facing-page format, the two major versions of the text. *Knowing*, which dates, according to Barratt, from the early fifteenth century, is a much modified and adapted translation of an Anglo-Norman version of the *Liber de sinthomatibus mulierum* ("Book on the Conditions of Women"), together with material selected from two Latin texts, *Non omnes quidem* and the so-called *Gynaecia Cleopatre*. It is extant in five copies, making it the most widely-circulated of the five known Middle English translations of the *Trotula*. Of